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ABSTRACT

Secondary students will develop an awareness of the many facets of sex-role stereotyping through these mini-unit activities. The units can serve as the basis for a mini-course or can be integrated into social studies courses, especially U.S. history. The foci of the mini-units are reflected in their titles: (1) Recognizing and Challenging Stereotyping (three lessons); (2) A Century of Struggle: The Women's Rights Movement in the United States (three lessons); and (3) Women Who Worked for Justice in American Society (five lessons). The activities in which students are involved are many and varied. For example, students keep a log for a period of time to observe and record instances of sex-role stereotyping in everyday life. Students read and discuss primary sources such as a speech written by Susan B. Anthony. Other activities involve students in viewing films, writing research reports, visiting a state legislator, conducting surveys to determine people's attitudes towards ERA, and participating in a play. Objectives, lists of materials needed, teaching methods, and activities are provided. The appendix contains guidelines for the selection of books and other instructional aids. (RM)

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EQUITY LESSONS FOR SECONDARY SCHOOL

Office of Curriculum and Instruction
School District of Philadelphia

1982

SP 014 380

Women's Educational Equity Act Program
U.S. DEPARTMENT OF EDUCATION

T. H. Bell, Secretary

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PART I

MINI-UNITS #1 AND #2

MINI-UNIT #1 RECOGNIZING AND CHALLENGING STEREOTYPING

OBJECTIVES:

1. Students will understand what a stereotype is.
2. Students will recognize the stereotypes they have about other people.
3. Students will articulate their personal assumptions about what it means to be female and male.
4. Students will challenge instances of stereotyping in the world around them.

MATERIALS:

1. Dictionary
2. Checklist, "Identifying Your Beliefs," p. 3

LESSON #1 DEFINING AND DISCUSSING STEREOTYPING

PROCEDURE:

1. Help students arrive at a common understanding of the term stereotype. Encourage students to draw on their own experience and knowledge, in addition to relying on a dictionary to reach a definition.
2. Direct a group discussion in analyzing stereotyping with regard to sex, race, age, ethnicity, religion, class, physical disability, and other variables. For each variable raise questions like the following:
   a. What words are often used to describe _____ people?
   b. What are some things people say about the way _____ people are?
   c. What personal experiences have you had that challenge the validity of such characterizations of _____ people?
   d. Do jobs have gender?

LESSON #2 IDENTIFYING PERSONAL ASSUMPTIONS

PROCEDURE:

1. Have students fill out and discuss the appended checklist, "Identifying Your Beliefs."

2. Have students write a paragraph or a poem about what it means to them to be female or male. Have students work both independently and in small groups. Some ideas for students to consider:

   a. What do you like most/like least about being female/male?

   b. How would your life be different if you were the other sex
      (a) right now?
      (b) ten years from now?

   c. Would you rather have a brother or a sister? Why?

   d. What is a "sissy"? What is a "tomboy"? Which is worse to be? Why?

   e. What do you think are the differences between men and women? Have these differences been the same since the beginning of time?

LESSON #3 OBSERVING SEX-ROLE STEREOTYPING IN EVERYDAY LIFE

PROCEDURE:

1. Have each student keep a log for a period of time to observe and record instances of sex-role stereotyping in everyday life. The log should include the comment or action observed, who said or did it to whom, and a brief description of the context in which it happened.

2. Have students share and discuss their findings.

3. Have students brainstorm and role play various responses that might counteract the kinds of stereotyping they reported in their logs. Ask: "What could you say or do the next time you encounter a certain stereotyping remark or action directed at you or at someone else?' Encourage students to challenge the stereotype by offering corrective information from their own experience, not by "getting back at" the other person.

Checklist

"Identifying Your Beliefs"*

Complete both columns, placing the letter A (for girls) or B (for boys) next to the items that apply to you.

COLUMN 1	COLUMN 2
FOR GIRLS (A) Because I am a girl, I would not:	FOR GIRLS (A) If I were a boy, I would not:
FOR BOYS (B) If I were a girl, I would not:	FOR BOYS (B) Because I am a boy, I would not:
___ wear curlers in front of a boy	___ cook
___ dress like a man in a play	___ knit
___ climb a tree	___ wash dishes
___ go out to a movie by myself on a weekend night	___ help with housework
___ play baseball	___ wear a dress in a play
___ beat a boy at a sport or game	___ cry
___ try to join a boys' club or team	___ hit a girl
___ hit a boy	___ kiss my father
___ kiss my mother	___ wear beads or jewelry
___ get into a fist fight	___ babysit
___ get a very short haircut	___ back out of a fight
___ yell when I'm angry	___ hug a male friend
___ skateboard	___ go grocery shopping
(other items for you to fill in that you feel are missing from the list)	(other items for you to fill in that you feel are missing from the list)
___	___
___	___
___	___

* Adapted from "Student Workbook: Discovering Sex-Role Stereotypes" in Non-Sexist Curricular Materials for Elementary Schools by Laurie Olsen Johnson. Old Westbury, N.Y.: The Feminist Press, 1974.

FOLLOW-UP ACTIVITIES FOR MINI-UNIT #1

1. Have the class brainstorm a list of occupations, noting those occupations that are identified as female or male by the language of the job title. Have the class brainstorm new titles for each of these occupations that describe the job being done, rather than the sex of the person doing it. For example, a person who fights fires can be called a "fire fighter" rather than a "fireman."

2. Have students develop criteria for stories that are free from sex-role stereotyping. Have students write either a short story or comic strip for a person several years younger, or an outline for an unbiased television series.

3. Have students evaluate school textbooks, school workbooks, and novels in all subject areas for sex-role stereotyping. Remind students to check illustrations as well as texts, and to include mathematics textbooks (word problems) in their survey.

4. Have students choose popular television shows and movies to evaluate for sex-role stereotyping.

5. Have students examine popular songs and folk songs for the images of females and males and female-male relationships portrayed through the lyrics.

6. Have students collect cartoons and advertisements from a variety of magazines and newspapers and discuss them with regard to sex-role stereotyping. Have students do the same for record album covers.

7. Have students conduct an "Attitudes Survey" both in school and in their home neighborhoods on the subject of women and sports.

8. Have students research anthropologist Margaret Mead on the subject of sex-role stereotyping and society in her book, Sex and Temperament in Three Primitive Societies.

MINI-UNIT #2

A CENTURY OF STRUGGLE:
THE WOMEN'S RIGHTS MOVEMENT IN THE UNITED STATES

LESSON #1 SUSAN B. ANTHONY AND THE WOMEN'S SUFFRAGE MOVEMENT

OBJECTIVES:

1. Students will understand that, in a democracy, the statement "all men are created equal" means "all people," including women.

2. Students will understand Susan B. Anthony's role in the women's suffrage movement.

MATERIALS:

1. "Speech by a Famous Advocate of Human Rights," p. 8

2. "Susan B. Anthony Dares to Vote," p. 9

3. Suggested sources of additional information on Susan B. Anthony and the women's suffrage movement:
   Century of Struggle: The Women's Rights Movement in the United States by Eleanor Flexner, Pathfinder Press of N.Y., 1975
   Susan B. Anthony: Rebel, Crusader, Humanitarian by Alma Lutz, Zenger, 1976
   Women's Rights by Janet Stevenson, Franklin Watts, 1975

PROCEDURE:

1. Have a student read "Speech by a Famous Advocate of Human Rights" to the class, without telling the student or other members of the class who wrote and delivered it, and what its intent was. (Note: The speech was written by Susan B. Anthony; in the copy appended to this lesson, words that are underlined have been substituted for words that refer to sex.) Encourage the class to guess who wrote the speech, and then direct a discussion about the similarities among various movements for equal rights.

2. Following the discussion, introduce the terms women's suffrage and feminism. Give a biographical sketch of Susan B. Anthony and a brief history of the women's suffrage movement.

3. Have students read "Susan B. Anthony Dares to Vote" and discuss the questions following the reading selection.

QUESTIONS FOR "SUSAN B. ANTHONY DARES TO VOTE"

1. What was the crime committed by Susan B. Anthony in Rochester, New York in 1872? Why was it a crime?

2. What does the Fourteenth Amendment say?

3. Why did Susan B. Anthony consider herself a slave?

4. Why do you think some lawyers were unwilling to take Susan B. Anthony's case?

5. Do you think that Susan B. Anthony's trial was just? Could you consider the judge in her case biased? Support your answer with evidence.

6. Which of Susan B. Anthony's rights were violated by the court?

7. What is a test case? Could Susan B. Anthony's case be considered a test case? Why or why not?

8. Do you think Susan B. Anthony's trial changed people's attitudes toward women's rights?

9. When were women granted the right to vote at the federal level, and how was this right finally achieved?

10. Can you think of other people or groups of people who have been treated in a similar manner in the courts, or who have risked arrest to challenge a law through the courts?

FOLLOW-UP ACTIVITIES

1. Have students stage a mock interview of Susan B. Anthony by a reporter covering the trial.

2. Have students write newspaper editorials about Susan B. Anthony's trial from the points of view of a supporter of women's rights and an opponent of women's rights.

3. Have students assume the character of Susan B. Anthony, her lawyer, the judge, or a juror, and in the role of that character, write a letter to an imaginary friend about the trial and the events surrounding it.

4. Have students research and report on other major figures in the women's suffrage movement, including Carrie Chapman Catt, Alice Paul, Elizabeth Cady Stanton, and Lucy Stone.

5. Have students research and report on major male supporters of the women's suffrage movement, including Henry Blackwell, Frederick Douglass, and William Lloyd Garrison.

SPEECH BY A FAMOUS ADVOCATE OF WOMEN'S RIGHTS*

. . . I look forward to the day when any person who has a political or judicial brain will have as much right to sit in the Senate or on the Supreme Court as the people in power today have; when we will have equal property, business and political rights with them; when the only criterion of excellence or position shall be the ability and character of the individual; and this time will come . . . We have to fight constantly for our rights and after we get them, we have to watch constantly for fear they will be taken away just as we begin to feel safe and comfortable . . . Oh, if I could but live another century and see the fruition of our work . . . We old fighters have prepared the way and it is easier than it was fifty years ago. Young blood, fresh with enthusiasm and with all the enlightenment of the new century, must now carry on the struggle. People who do not look deeply into the subject often say that our present status is simply the result of the evolution of the human race, the natural outcome of civilization and general progress, but, as a matter of fact, we have been one of the biggest factors in the progress of humanity . . . Sentiment never was and never can be a guarantee for justice, but with equal political power we will be able to secure justice for ourselves . . . We demand rights, guaranteed to us by codes and constitutions. It was we, the whole people, who formed this union. We formed it not to give the blessings of liberty, but to secure them; not only to half of ourselves and to half of our posterity, but to the whole people.

* From "Susan B. Anthony Dares to Vote," part of a Springboards Kit published by John Wiley and Sons, Inc., 1972. The entire lesson is adapted from the kit, with the publisher's permission.

SUSAN B. ANTHONY DARES TO VOTE*

What Susan Did

On November 5, 1872, Susan B. Anthony and fifteen other women committed a crime in Rochester, New York. Early in the morning, they marched down to the voting places and cast votes in the presidential election.

That was a crime--for in those days women were not supposed to vote.

If she had robbed a bank, people, especially men, could not have been more shocked. "What's the country coming to?" they said to each other.

Susan Anthony was looking for trouble. She knew it, and before she voted, she went to many lawyers and asked if they would defend her if she were arrested. They all smiled and shook their heads. All but one. Henry Selden, who had once been a judge, leaned back in his office chair and looked at the determined woman.

"What makes you think you can vote?" he asked.

"The Fourteenth Amendment to the Constitution says that all people born or naturalized in the United States are citizens. If I am therefore a citizen, I have a right to vote. And vote I shall!"

"But that Amendment was aimed at ex-slaves!" gasped Selden.

"Women are slaves, Mr. Selden. Up to a few years ago, when a woman married, everything she owned then became the property of her husband. A woman has very few rights. She is supposed to be even too weak to vote. But we are citizens, and because we are citizens, I shall vote--even if I go to jail."

Selden raised his hands and smiled.

"Please, Miss Anthony, do not preach at me. You're wasting your time."

"Because you don't believe I am right. Thank you for your time, sir." She rose, tight-lipped and angry.

"No, no, no. I do believe you are right. That is why you are wasting your breath! Save it for the others who need to be convinced." He folded his hands. "You see, Miss Anthony, I am going to take your case . . . if there is a case."

She sat back in her chair, her heart full of happiness.

"You will?"

"Yes, but I warn you. There will be troubled days ahead for you."

Susan Is Arrested

On Thanksgiving Day three weeks after the election, Susan Anthony was enjoying her meal when the doorbell rang. There stood a very well-dressed official-looking man, with white gloves and a top hat.

"Miss Anthony?"

"Yes."

"Err . . . Miss Susan B. Anthony?"

"Yes."

The man took off his hat. He looked very embarrassed.

* © 1972 by John Wiley and Sons, Inc. Reprinted with permission.

"I am Marshal Keeney. You know, the federal marshal. Like a sheriff, only I work for the national government, not the local or state governments."

"I used to teach, Marshal. I know about our government. But I thank you for giving me this lesson. Now, if you don't mind, my Thanksgiving meal is on the table and . . ." She started to close the door.

Marshal Keeney looked more embarrassed, but he wouldn't give up. "It's a fine day for Thanksgiving."

"Yes, it is pleasant."

Keeney turned his hat in his hand and looked down at his feet. "Miss Anthony, I am terribly sorry for having to do this, you know."

"Do what?"

"Well, when you are a marshal, you have to obey the law." He sighed. "Much nicer weather than we had for Thanksgiving last year."

Susan Anthony exploded with the laughter she had been holding back. "For goodness sake, Marshal Keeney, arrest me! That's what you came for, isn't it?"

Susan's trial was set for several months ahead. She was given $1,000 bail. That meant that unless she could give the court $1,000, she would have to be put in jail until her trial. The money would be returned after her trial.

She decided to go to jail. That would show the country what happened to women who wanted to be citizens. Nevertheless, Mr. Selden dug the $1,000 out of his wallet. She was very angry, but he only said, "I could not see a woman go to jail."

Before the trial, Susan left Rochester many times to make speeches for women's rights. Each time she went to the railroad station to leave on her trips, she would find Marshal Keeney walking up and down nervously.

"You know, when you are under bail, you really are not supposed to leave the state."

"Marshal Keeney, do you really believe I will run away before my trial? I am looking forward to it more than to my birthday."

"Well, no, I don't really think so. It's only that it is against the law."

"Thank you for telling me. Now would you kindly let me pass by?"

"Sure. I hope you have a nice journey."

"Thank you, Marshal."

The Trial

The windows were open when Susan finally came to trial, because it was a warm June day. The courtroom was packed. There were newspaper reporters there from all over the country. This case had been talked about everywhere. Would Susan Anthony win? If so, then would women be allowed to vote?

Susan looked at Judge Hunt. He was a small man, very well dressed, with a white tie. Doesn't look very friendly, she thought. They all sat down and the trial began.

Henry Selden asked that he be allowed to testify.

"I wish to show that I told Miss Anthony to vote in the election."

"No, no, you mustn't do that," whispered Susan. "I am the person responsible for voting."

Selden took the witness stand and told how Susan had come to his office asking his advice and how he told her he thought she did have the right to vote.

"I would like to have Miss Anthony take the stand now," said Selden when he finished.

The lawyer on the other side shot to his feet.

"Your honor, I protest Miss Anthony's taking the stand."

"Sustained," said Judge Hunt dryly.

Sustained meant that he ruled the district attorney was correct.

"I would like to read to the jury what Miss Anthony said to the election commissioners after she had been arrested," announced the other lawyer.

Now Mr. Selden was on his feet. "Your honor, you have ruled that Miss Anthony cannot speak for herself, but the district attorney wants to read her own words from another time. I protest."

"Overruled," said the judge. "Read Miss Anthony's words, Mr. District Attorney."

As that gentleman droned on, Mr. Selden clenched his fists. "Your words are all right when the district attorney wants to use them, but wrong when we want to use them. I can't believe I am in an American court."

Susan smiled faintly at him. "Now you know what women go through. We have few rights."

All the arguments on both sides were finished the next day. Now it was time for the judge to "instruct" the jury before they voted whether Susan was guilty or not guilty. Usually this means the judge goes over the important points of law brought out in the trial.

Instead, Judge Hunt told the jury that Susan was not protected under the Fourteenth Amendment, that she had no right to vote, and that the jury should vote her guilty.

"No judge is allowed to ask a jury to do that!" shouted Selden.

Judge Hunt did not even look at Susan's lawyer. "Take the verdict, Mr. Clerk," he said. The clerk said to the jurymen, "You say you find the defendant guilty."

The jurymen looked at each other wildly. This was like no trial they had ever heard of. They had been told they had found Susan guilty before they even took a vote!

"I ask that each member of the jury announce his vote!" shouted Selden again.

Judge Hunt banged his gavel. "The trial is over."

Susan Is Sentenced

Susan stood before Judge Hunt. She knew what the sentence could be if the judge was determined to bear down on her. She could get a fine of $500 and three years in jail.

Judge Hunt glared down at her from his high seat. "Has the prisoner anything to say?"

That was his mistake. Perhaps he felt Susan Anthony's pride had been broken or that she wouldn't say anything so he would not give her too hard a sentence. He certainly did not know Susan!

"Yes, your honor, I have many things to say!"

She met his stare with a look as though he had been a boy caught cheating on an exam in her old classroom. He began to feel uncomfortable and looked away.

She started by telling him that every right she had had been trampled on in this courtroom.

"We cannot listen to the same arguments that your lawyer presented," he said nervously.

She snapped back that she was not repeating any of the points brought out in the trial, but showing why he could not sentence her if he was just.

Judge Hunt tried to look important, but failed. "The prisoner will sit down."

Susan did not sit down. She continued to talk. She pointed out that the Constitution said she was entitled to a trial by her peers, that is, her equals. But no woman could serve on a jury; therefore, neither she nor any woman was an "equal."

He told her to sit down again.

She told him laws had been made by men and were unfair to women. She was daring him to give her the full sentence.

Judge Hunt looked like a whipped child. "The sentence of the court is that you pay a fine of $100."

She smiled at him her smile of courage. "I shall never pay a dollar."

Judge Hunt rose and left the courtroom in a hurry.

Henry Selden touched Susan's arm. "That's all. You are free to go."

"Why? I just said I wasn't going to pay."

Selden grinned. "We lawyers are full of tricks. You've just seen Hunt do one. He fined you, but he didn't say you would go to jail if you didn't pay."

"What?" she gasped. "How is it Judge Hunt suddenly developed a kind heart?"

"I don't think he did. You see, if he put you in prison, you could take your case up to the Supreme Court. And he knows that those nine gentlemen would not like the way he handled the trial. You may not think so, but in an odd way you've won."

Afterwards

Men all over the country read about the case in their newspapers and shook their heads. "Don't believe in all this nonsense about women's rights," many said, "but Susan Anthony certainly got a raw deal."

And some said, "Maybe she's right."

Susan Anthony, with her friends, kept fighting all her life for women's rights. Slowly but surely, one state after another allowed women to vote.

In 1920, the Nineteenth Amendment to the Constitution was passed. It's a very short Amendment, but it allowed women to vote.

Susan Anthony died fourteen years before this Amendment was passed. She would have been very proud of it.

LESSON #2 AMENDING THE CONSTITUTION: THE NINETEENTH AMENDMENT

OBJECTIVES:

1. Students will be able to describe the process of amending the Constitution of the United States.

2. Students will become familiar with and be able to discuss the history and implications of the Nineteenth Amendment.

MATERIALS:

1. Copies of American history texts currently used in schools

2. Copies of the Constitution and all amendments

3. "Anti-Wilson Campaign Sheet," p. 14

4. "The Passage of the Nineteenth Amendment," p. 15

PROCEDURE:

1. Discuss with the class the process of amending the U.S. Constitution. Refer students to Article V of the Constitution. (Summary: A bill is introduced into both Houses of the Congress. It must be passed by two-thirds of both Houses. It then goes to the state legislatures and must be ratified by three-fourths of all the state legislatures in order to become part of the Constitution. An additional provision is made for a constitutional convention.)

2. Direct students to research President Wilson's administration in any available class text and in the library, and report their findings to the class. Then have students read the Anti-Wilson Campaign Sheet and answer these questions:

   a. To what extent do history texts present President Wilson's position, as depicted by the Anti-Wilson Campaign Sheet?

   b. How do you explain this treatment of Wilson?

3. Introduce, through discussion, the following vocabulary: suffrage, suffragist, amendment, ratification, militancy, picket lines, solitary confinement, hunger strike, force-feeding.

4. Have students read the selection, "The Passage of the Nineteenth Amendment," and answer the questions following the selection.

ANTI-WILSON CAMPAIGN SHEET

Ads like these appeared on silent movie screens, billboards, and street banners around the country. Leaflets and cartoons were circulated nationally, and notices were sent to newspapers throughout the states in which women already had the vote in 1916 (Kansas, Illinois, Arizona, Colorado, South Dakota, North Dakota, Idaho, Washington, California, Utah, Oregon, Wyoming, Montana, and Nevada).

WOMEN VOTERS!

YOU HAVE THE VOTE.

HELP GET IT FOR ALL AMERICAN WOMEN BY

VOTING AGAINST WILSON.

HE OPPOSES NATIONAL WOMEN'S SUFFRAGE.

AFTER THE CIVIL WAR THE NEGROES WERE GIVEN

THE VOTE.

WOMEN WERE TOLD TO WAIT - THAT THIS WAS THE

NEGRO'S HOUR.

IN 1916 THE DEMOCRATIC PARTY ADVOCATED

POLITICAL FREEDOM FOR FILIPINOS AND PUERTO RICANS.

PRESIDENT WILSON TELLS VOTELESS WOMEN STILL TO WAIT.

WE ARE AGAINST WILSON.

WHY?

BECAUSE HE IS AGAINST NATIONAL WOMEN'S SUFFRAGE.

VOTE AGAINST WILSON FOR THE SAKE OF

VOTELESS WOMEN OF THE EAST.

THE PASSAGE OF THE NINETEENTH AMENDMENT

Throughout our history women have taken an active and aggressive part in the struggle to change the U.S. Constitution to achieve more equal treatment and justice for all Americans. Women were among the most ardent workers for the abolition of slavery and for the passage of the Fourteenth and Fifteenth Amendments. The Fourteenth Amendment ensured the right of Negro males to vote, and the Fifteenth stated that "the right of citizens . . . to vote shall not be abridged . . . on account of race, color or previous condition of servitude." Women suffragists unsuccessfully tried to eliminate the word "male" from the Fourteenth Amendment and to insert the word "sex" into the Fifteenth.

By 1900 organizations that supported women's suffrage abounded, but the issue's major proponent was the National American Woman Suffrage Association. Every year the Association tried to introduce a bill into Congress granting women's suffrage on a national scale, but its major policy was to acquire the vote for women on a state-to-state basis. By 1916 most of the states in the West had granted women's suffrage, but there were repeated defeats of suffrage bills in such states as Massachusetts, New York, Pennsylvania, and New Jersey. In the East and the South, the movement seemed at a standstill.

These defeats opened the way for a new element and a new impetus to enter the movement. Two American women who had endured imprisonment and hunger strikes while working in the British suffragist movement returned home in 1912 with an entirely new policy for winning the vote for women. By 1913 Alice Paul and Lucy Burns had founded what later was called the National Women's Party; they launched their movement from a basement room in Washington, D.C.

Both these young women possessed the finest university educations. Lucy Burns had attended Vassar College and had also studied in Berlin and Bonn, Germany. Alice Paul, a Quaker, had earned a degree in social work from Swarthmore College, master's and doctorate degrees from the University of Pennsylvania, and a law degree from Washington College. She received her Doctorate of Law from American University in 1928.

In the first public activity of the National Women's Party, Alice Paul led an 8,000-woman march down Pennsylvania Avenue the day before Woodrow Wilson was inaugurated as President on March 3, 1913.

Militancy was the byword of the National Women's Party. Women and men who supported suffrage from now on would march, picket, be jailed, go on hunger strikes, work to defeat legislators in their home districts, and publicly hold the party in power responsible for not promoting and passing a suffrage amendment. The Party's 50,000 members had only one objective--to pass through Congress and the states what Alice Paul christened the "Susan B. Anthony Amendment" for nationwide women's suffrage.

The siege on the President began. Woodrow Wilson was held responsible. In January 1917 a permanent picket line was set up in front of the White House. During demonstrations women were spat on, slapped, tripped, pelted with burning cigar butts, and insulted with obscene language. One day on the picket line at the White House, Alice Paul was knocked down three times and a sailor dragged her thirty feet along the sidewalk, trying to tear off her suffrage sash. Her neck was brutally gashed.

By June 1917 the pickets had become a terrible annoyance to President Wilson, and police began arresting the women for "obstructing" the sidewalk. About 170 women served prison sentences for asking for a voice in their own government.

By late 1917 Alice Paul and Lucy Burns were both imprisoned. In order to break her spirit, prison guards took away Lucy's clothing, leaving her with only a blanket to cover her. On one occasion her wrists were handcuffed above her head to the cell door all night.

Prison food was wormy, so the suffragists made a game of counting the worms. When prisoners went on hunger strikes to gain more publicity and support for their cause, prison authorities force-fed them. Rose Winslow describes force-feeding: "I had a nervous time of it, gasping a long time afterward, my stomach rejecting during the process . . . . The poor souls who fed me got liberally besprinkled during the process. I heard myself making the most hideous sounds, like an animal in pain . . . . One feels so forsaken when one lies prone and people shove a pipe down one's stomach . . . ." Actually, a tube was inserted through the nose and down to the stomach and then food was passed through the tube. Often, this resulted in gagging and vomiting.

While in prison, Alice Paul was held in solitary confinement for five weeks and was finally put into the psychopathic ward of the prison hospital. Prison psychiatrists tried to say Dr. Paul was obsessed with a vengeance against President Wilson. For one full week all night long a light flashed every hour so that she could not sleep. She spent seven months in prison this time and was not permitted to see a lawyer or her friends or relatives. But the suffragists did not give up.

Success finally came in 1919 when Congress passed the Nineteenth Amendment to the Constitution and sent it to the states. In August of 1920 Tennessee's ratification of the "Susan B. Anthony Amendment" made it the law and women in all states voted for the first time in the national election.

Alice Paul envisioned a far greater extension of rights to women citizens, and in 1923 she wrote the first version of an Equal Rights Amendment: "Men and women shall have equal rights throughout the U.S. and in every place subject to its jurisdiction."

Dr. Paul and the Women's Party ensured that this amendment was introduced into Congress every year for the next forty-nine years. In 1972 a new form of the Equal Rights Amendment passed the House and the Senate and was sent to the states for ratification.

QUESTIONS FOR "THE PASSAGE OF THE NINETEENTH AMENDMENT"

1. What was the National American Woman Suffrage Association and what was its major strategy for winning the vote for women? What was the National Women's Party and what was its strategy? Why did the women's suffrage movement alter its original strategy around 1915?

2. What did Alice Paul call the proposed Nineteenth Amendment and why do you think she gave it that name?

3. What activities did the militant suffragists engage in to bring attention to their cause?

4. How did unsympathetic men react to suffragist demonstrations on the streets of Washington, D.C.?

5. In your own words describe what it may have been like to have been an imprisoned suffragist.

6. In which western states could women vote as of 1916 (refer to Anti-Wilson Campaign Sheet)? Why do you suppose states in the West were willing to grant women suffrage, while many states in the East and South were resistant?

7. When did Congress pass the Nineteenth Amendment? When was it ratified by the required number of states?

8. Who drafted the first version of the Equal Rights Amendment? When?

FOLLOW-UP ACTIVITIES

1. Have the class simulate the passage of an amendment to the Constitution. Have the class select either an issue that has already become an amendment or an issue for a projected future amendment. Divide the class into groups representing state legislators, constituents, and lobbyists both for and against. Have the class take polls on the issue around the school. End with a vote.

2. Arrange for the class to visit a state legislator. Prepare the class to ask in-depth questions on her/his voting record.

3. Have students research and report on the influence of the liquor industry on the defeat of women's suffrage in several states.

4. Have students research women (other than Alice Paul and Lucy Burns) and men important to the passage of the Nineteenth Amendment.

5. Have the class listen to and discuss songs and speeches contemporary to the women's suffrage movement, from the albums Songs of the Suffragettes and But the Women Rose, Folkways Records.

6. Obtain and show a videotape, film, or filmstrip of Alice Paul.

7. Show the film "How We Got the Vote" (color, 60 minutes).

8. Show the following films: "Women Get the Vote" (b/w, 27 minutes) and "Women on the March: The Struggle for Equal Rights, Part I" (b/w, 30 minutes).

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LESSON #3 AMENDING THE CONSTITUTION: THE EQUAL RIGHTS AMENDMENT

OBJECTIVES:

1. Students will become familiar with and be able to discuss the arguments for and against the proposed Equal Rights Amendment.

2. Students will evaluate the pro and con arguments in relation to their own reading of the proposed Equal Rights Amendment.

MATERIALS:

1. "Introduction to the Equal Rights Amendment," p. 21

2. "Student Checklist: What Will ERA Mean to You?," p. 23

3. "Summary of Pro- and Con-ERA Arguments," p. 24

PROCEDURE:

1. Have students read and discuss the "Introduction to ERA" and answer the questions that follow.

2. Review the concepts of ratification, rescission, and extension of deadline.

3. Have students complete and discuss the "Student Checklist" on the basis of their own reading and interpretation of the text of the Equal Rights Amendment.

4. Have students read and discuss the "Summary of Arguments" and answer the questions that follow.

5. Have students review the "Student Checklist." Have their initial interpretations of the Equal Rights Amendment changed in light of the lesson's reading selections and class discussion?

INTRODUCTION TO THE EQUAL RIGHTS AMENDMENT

The Equal Rights Amendment (abbreviated ERA) is the proposed Twenty-seventh Amendment to the United States Constitution. It was passed by both houses of Congress in March 1972 and reads as follows:

Sec. 1. Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

Sec. 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Sec. 3. This amendment shall take effect two years after the date of ratification.

After the passage of the Nineteenth Amendment granting women the right to vote, the National Women's Party, led by Alice Paul, drafted an Equal Rights Amendment, which was first introduced in Congress in 1923. Alice Paul called it the Lucretia Mott Amendment, in honor of Mott's work for women's equality.

The United States Constitution was based on English Common Law, which considered women as property and not as citizens co-equal with men. The intent of ERA is to remove this bias by adding to the Constitution an affirmative statement of equality for women and men. It has been demonstrated in various court cases that no other part of the Constitution and no existing federal legislation assures comprehensive protection of the rights of citizens who are female. State codes establishing the rights of women vary from state to state. Today sixteen states have their own state ERA.

There has been much controversy over the legal, social, and economic implications of ERA. If ERA is passed, final interpretation will rest with the courts.

Thirty-eight state legislatures must ratify ERA in order for it to become the law of the land. As of 1981, thirty-five states have ratified ERA. Four of these states, Idaho, Nebraska, Tennessee, and Kentucky, have opted to rescind their ratification ("take back" their vote for approval). In Kentucky, the vote to rescind was vetoed by the state's lieutenant governor, and the courts of Kentucky will have to decide on the validity of that vote. The United States Congress is the body that will ultimately decide if rescission will be allowed at all. Congress has not allowed rescission in the past.

The states that have not yet ratified ERA are Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah, and Virginia.

ERA had a clause in its preamble that limited the time allowed for ratification to seven years. The seven years began when Congress passed ERA on March 22, 1972. This meant the deadline for ratification was March 22, 1979. ERA supporters waged a successful campaign in 1978 to extend the deadline until June 30, 1982. This means that if three more states fail to ratify the proposed amendment by that date, the ratifications of the thirty-five states will be null and void and the process of introducing an Equal Rights Amendment in Congress will have to begin anew.

QUESTIONS FOR "INTRODUCTION TO THE EQUAL RIGHTS AMENDMENT"

1. What is the text of ERA?

2. How did English Common Law influence the United States Constitution?

3. Why do ERA supporters feel a Constitutional amendment is necessary to guarantee women's rights?

4. What do the terms "rescission" and "extension" mean in relation to ERA? Discuss in full.

STUDENT CHECKLIST: WHAT WILL ERA MEAN TO YOU?

Various arguments have been set forth concerning the implications of the Equal Rights Amendment. Based on your own reading and analysis of the text of the amendment (given in the opening paragraph of "Introduction to the Equal Rights Amendment"), which of the following would occur if the amendment were added to the Constitution? Write Will, Won't, or DNA (Does not apply) in the space next to each statement, according to your interpretation.

_____ 1. More women will become police officers.

_____ 2. Boys and girls will have to use the same rest rooms at school.

_____ 3. Women with children will be drafted.

_____ 4. More women will benefit from military service.

_____ 5. All women will have to work outside the home.

_____ 6. Girls and boys will have equal access to sports.

_____ 7. There will be no all-male or all-female teams.

_____ 8. Men will no longer have to support their families.

_____ 9. There will be no more single-sex schools.

SUMMARY OF PRO- AND CON-ERA ARGUMENTS

Since the United States of America began under our constitutional system in 1789, the expansion of constitutional rights to a greater number of people has steadily taken place through the amendment process and through interpretations made by the Supreme Court. Frequently the issues surrounding constitutional change have been controversial and pro and con arguments have been heated.

The reaction to the Equal Rights Amendment has been no exception. There are organized supporters and opponents of ERA, and some of the arguments that follow are taken from pamphlets listed in the bibliography.

Proponents of ERA claim that the amendment is necessary because it will ensure women's full equality with men in all areas under the law. Although the federal government and several states have enacted laws to ban many discriminatory practices, there is still no clear constitutional statement that ensures that women will always have the same protections and rights as men. Any legislative law can be reversed by Congress or a state legislature with a simple majority vote.

Opponents of ERA say that it will not give girls and women better educational opportunities because the Education Amendments of 1972 already ensure this right. Opponents also say that although ERA will require sex integration of classes and sports programs, it will not promote greater opportunities in athletics for girls and women.

Proponents respond that enforcement of the Education Amendments is difficult. They say that although many schools still have practices that discriminate on the basis of sex and although federal funds can be revoked from schools that do not comply with the law, no school district has ever had its federal funding revoked under Title IX. Title IX does require co-educational gym classes, but no males and females have been required to participate together in contact sports or to use the same locker rooms. Nevertheless, girls and women are still commonly discriminated against in use of school and college facilities and in curriculum choices, and in counseling and placement areas. This act can be changed or revoked by Congress at any time.

Anti-ERA arguments state that ERA will invalidate all state laws that require a husband to support his wife; that ERA will impose an equal (fifty percent) financial obligation on women to support their spouses and their families (under threat of criminal penalties, just like men); and that women will be forced to work outside the home. Opponents often claim ERA could result in financial harm to homemaker women by taking away their right to alimony and child support.

Supporters argue that under ERA, all wage earners would be responsible for support, but that ERA has nothing to say about a woman's personal decisions to work in or outside the home. In the case of disagreements involving divorce or child support, court decisions would be based on each partner's financial capabilities and nonmonetary contributions to the marriage. Community property laws would be based on a fair division of property. In states that already have state ERA's, court decisions have served to strengthen homemakers' rights to marital property. These rulings have also protected widows, previously penalized by inheritance laws denying them rights to family farms or businesses they helped to build.

"ERA--No" people forecast that men and women will have to share public accommodations--bathrooms, dormitory rooms, prison cells, and hospital rooms. Proponents respond that we have a Ninth Amendment right to privacy, supported by Supreme Court decisions, that applies to situations involving disrobing, sleeping, or performing bodily functions. This right safeguards the separation of the sexes in public restrooms, sleeping quarters, prisons, and similar institutions. ERA would not affect private arrangements between spouses or interfere with the privacy of an ongoing marriage.

Other arguments by opponents of ERA state that women will be subject to the military draft on an equal basis with men and that ERA will make all women, including mothers, subject to military combat or warship duty.

While ERA would not permit men and women to be treated differently by a military draft because of their sex, individuals would be drafted and assigned to appropriate work settings based on their mental and physical condition, age, skill levels, and family status. There would be exemptions for women and men, just as there have always been for men under the draft. It is also important to recognize that currently only a small percentage of our military personnel are combat troops, whereas the vast majority are in support positions. Actually, Congress has always had the power to draft women. A bill to draft nurses was passed by the House of Representatives during World War II, but the war ended before the bill reached the Senate.

Today, women who enlist in the military must have more education and higher test scores than men. Women's opportunities for a variety of positions and promotions in the military are more limited than men's. Under ERA, women who choose to enlist will have equal access to military training, positions, advancement, and benefits.

Passage of the Equal Rights Amendment remains a viable issue. Recent national polls indicate that over sixty percent of the American voting public supports its passage. It is an issue on which all Americans need to be well-informed.

QUESTIONS FOR "SUMMARY OF PRO- AND CON-ERA ARGUMENTS"

1. Briefly describe six issues that have been raised in relation to the proposed Equal Rights Amendment.

2. What benefits would a female soldier have if the Equal Rights Amendment were passed?

3. What do supporters of ERA say about the effect of ERA on financial obligations within a marriage?

4. What are existing guarantees for the privacy of individuals, under the law?

5. What do opponents of ERA say about educational opportunities for women? What do supporters say?

6. What arguments are put forward by opponents of ERA in the areas of (a) the military draft and (b) school athletic programs?

7. Why do you think ERA is such a controversial issue?

8. Research the sixteen states that have state ERA's to determine the changes in law that have occurred in those states.

FOLLOW-UP ACTIVITIES

1. Have students conduct a survey at school and in their neighborhoods to determine the amount of information and the attitudes people have about the ERA. Have students determine whether people can correctly identify the text of the ERA. Have students ask, "What does 'equal rights for women' mean to you, in your own words?"

2. Have students write a brief description of their lives in fifteen years if the ERA were added to the Constitution.

3. Have students assemble pro and con literature on the ERA and invite speakers representing both sides to address the class. Have students query the speakers on their particular strategies for mobilizing support for their positions, both at the popular and legislative levels. Information can be obtained from the National Organization for Women, 425 - 13th Street N.W., Suite 1048, Washington, D.C. 20004 and from STOP ERA, Box 618, Alton, Illinois 62002.

4. Have students research areas that may be affected by the ERA, examining existing laws and speculating how these laws would be altered, if at all, by the ERA. Suggested areas: employment, reproductive freedom, marriage and divorce laws, education, criminal laws, credit and banking.

5. Have students compile a list of court cases dealing with women's rights in the last two decades, noting in each case the level of judicial decision and important personalities.

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PART II

MINI-UNIT #3

MINI-UNIT #3

WOMEN WHO WORKED FOR JUSTICE IN AMERICAN SOCIETY

Women have long been active in efforts to improve the quality of life for all Americans. Throughout the nineteenth and twentieth centuries, American women played leading roles in many social reform movements: abolishing slavery; improving the treatment of the mentally ill; improving the quality of public health; humanizing working conditions in factories; safeguarding the rights of Native Americans; and gaining the rights of full citizenship, including suffrage, for all women.

Women's efforts and achievements in these areas were often ridiculed or overlooked. For most of the nineteenth century, in almost all circles, it was considered scandalous for a woman to address a "mixed audience" (that is, women and men together) or an audience of men on an issue of public concern. Women involved in reform movements had great personal courage and a deep sense of social commitment. They battled against tremendous odds to help effect positive changes in American society.

For women who are currently working toward economic and social justice on a variety of fronts, there is a rich heritage from which to draw support and inspiration. The lessons in this mini-unit focus on five different women in different environments and different eras. Each one used her leadership, energy, and influence to improve life for all Americans.

The objectives are for students to understand that women helped lead the struggle to extend justice to all people in the United States, and to realize that the struggle for justice has spanned our entire history.

LESSON #1

LUCRETIA COFFIN MOTT
1793-1880

Lucretia Coffin was born and spent her formative years in Nantucket, a small island that is part of Massachusetts. Her teenage years were spent at a Quaker boarding school. When she married James Mott, the couple settled in Philadelphia.

Lucretia was a Quaker minister and spent many years on the lecture circuit, organizing groups to fight slavery. Her home was a station on the underground railroad. In 1848 she and her friend, Elizabeth Cady Stanton, organized the first women's rights convention in Seneca Falls, New York. Lucretia, an activist for the education of blacks and women, was a founder of Moore School of Design, an art college for women in Philadelphia; the Female Medical College of Pennsylvania; and Swarthmore College, a coeducational Quaker college. Later in her life she became an advocate for Native American rights.

The Night They Burned Pennsylvania Hall

On the night of May 17, 1838, an angry proslavery mob burned to ashes Pennsylvania Hall, a new public building in Philadelphia, while police and fire fighters stood idly by, watching. The mob then set forth for the home of the Motts. Deflected from this errand, the hoodlums proceeded to attack Mother Bethel Church and the Colored Orphans' Asylum before storming the Public Ledger Building, accusing the newspaper of backing the Quaker abolitionists.

This mob had been enraged for three days by the sight of blacks and whites mingling at meetings celebrating the opening of Pennsylvania Hall and by the fact that women had spoken on several occasions to mixed male and female audiences. The mayor of the city sided openly with the leaders of the mob, claiming that the abolitionists had brought the fire and violence on themselves by their behavior.

The events of this single night now comprise only a footnote in most American history books. Yet they marked a real turning point in the struggle against slavery, as well as the beginning of the fight for equal rights for women. In many ways this latter struggle can be said to have risen directly from the ashes of Pennsylvania Hall.

THE NIGHT THEY BURNED PENNSYLVANIA HALL*

CAST OF CHARACTERS:

Lucretia Mott, 45, Quaker minister, abolitionist

James Mott, 50, wool merchant, abolitionist

Thomas Mott, 14, their son

Anna Hopper, 25, their married daughter

Robert Purvis, wealthy black abolitionist

Harriett Forten Purvis, abolitionist, married to Robert Purvis

Sarah Pugh, Quaker schoolteacher, abolitionist

Sarah Mapps Douglass, black Quaker schoolteacher, abolitionist

Grace Bustill Douglass, black Quaker, milliner

Daniel Neall, conservative Quaker abolitionist

Abby Kelley, 27, Quaker schoolteacher from Massachusetts

Colonel John Swift, Mayor of Philadelphia

First Man in mob

Second Man in mob

Third Man in mob

Extras: Women of the Antislavery Society

Additional men in the mob

N.B.: The Quakers used "thee," "thou," and "thy" in their speech instead of "you" and "your." These words are used in some parts of The Night They Burned Pennsylvania Hall.

*An original play by Margaret Hope Bacon, author of Valiant Friend: The Life of Lucretia Mott.

ACT I

Scene i. Pennsylvania Hall, Philadelphia, on the night of May 17, 1838

The facade of the hall cuts the stage in two. On the left side is the street lit up by a gas lamp. On the right side is the speaker's podium facing a row of seats. As the curtain goes up there is a crowd of about ten men on the street side. Their clothes are untidy, their hats are crooked, and several have bottles. However, they are frozen in place, like statues. Lucretia Mott and Hattie Purvis enter from extreme left. Their arms are linked, and they come to the front of the stage.

Lucretia Mott: [*To the audience*] Philadelphia is called the City of Brotherly Love. But it hasn't always lived up to its reputation. In 1838 a mob burned down this beautiful building dedicated to freedom. Prejudice was the cause. People were prejudiced against us because we wanted to end slavery and because women dared to speak to public audiences.

Hattie Purvis: Yes, and they were opposed to us because we believed that blacks and whites and men and women could work together.

Lucretia: On this night we learned that we would have to make Philadelphia a City of Sisterly and Brotherly Love where all people could have equal rights.

[*The two women start moving toward the door of the Hall. As they do so, that side of the stage is lit up, and the men in the mob come to life.*]

First Man: Here come those meddling women again! Hey, lady, don't you know a woman's place is in the home?

Second Man: Look at that! Blacks and whites mixing. It ain't natural and it ain't right.

Lucretia: [*To Hattie Purvis, in a whisper*] We'll pay no attention. Just walk straight ahead.

[*The two are followed by other women with their arms linked. They are Abby Kelley and Sarah Mapps Douglass, Grace Douglass and Sarah Pugh, and two other couples. The mob begins to shout and throw things at the women.*]

First Man: Why don't you go home to your husbands and shut up?

Second Man: If I was the husband of one of them, I'd give her a good beating.

Third Man: Better break up this meeting now if you know what's good for you!

[*Finally, the women are all in the hall. They take their seats. The light goes off on the left-hand side of the stage and the mob becomes quiet.*]

Lucretia: [*From the podium*] Welcome to the Second Annual Convention of the American Society of Antislavery Women. Last year we met in New York City. This year we are glad to be allowed to meet in Pennsylvania Hall. As many of you know, this Hall was built for reform groups. It was opened for the first time just three days ago.

Abby Kelley: Tell the members what happened last night.

Lucretia: For those of you who weren't here, we had a fine antislavery meeting last night. Several women and men spoke forcefully. We heard from Angelina Grimke, who grew up in the South. And Abby Kelley made her first speech.

Abby: It made the mob furious! They called me "harlot" and other names. Even some of our antislavery men friends were angry. They said we shouldn't mix the issues of abolition and women's rights. But we said there are women in slavery too and there's no real freedom until everybody has equal rights. Let's continue with the meeting. Grace Douglass, will thee read the minutes of the last meeting?

[*Grace Douglass comes forward and begins to read the minutes. She is just moving her lips--the audience cannot hear her. Abby Kelley raises her hand to ask a question. The women continue to mime a committee meeting, as Daniel Neall rushes to the front of the stage and beckons Lucretia to join him.*]

Daniel Neall: Lucretia, the mob outside has grown to 17,000 people. We have heard that some people are offering free beer if men will come and demonstrate.
Thee must close this meeting immediately!

Lucretia: Nonsense. We have been fighting against slavery for five years. Many of us have faced mobs. We are not afraid.

Daniel: But as manager of this Hall I cannot take the responsibility for your safety.

Lucretia: Then we will be responsible for ourselves.

Daniel: Thee doesn't understand. Just an half hour ago I finally managed to find the mayor to ask him to do something about this dangerous situation.

Lucretia: What did Mayor Swift say?

Daniel: He said that he could do nothing for us. He said that there are two sides to every question, and ninety-nine out of a hundred are against our antislavery work. He said the city would not be responsible for damages to our Hall!

Lucretia: I am not surprised. When there were antiblack riots in Philadelphia four years ago in 1834, the mayor and the police sat on their hands. And of course we women have no property rights at all.

Daniel: Well, will thee end this meeting?

Lucretia: I will end it when we have finished our business. We do not need police protection. These women are all used to protecting themselves with nonviolence. We believe that if we are peaceful and loving in our attitudes no harm will come to us.

[*She steps back to the podium. Neall looks after her, then shrugs his shoulders hopelessly and walks off stage.*]

Lucretia: Friends, I have been told by the managers of Pennsylvania Hall that they feel it is unsafe for us to continue this meeting. I said I would not close our meeting, but I will let you know, so that anyone who feels that they should leave can do so. At the same time, I hope no one here will be misled by the mere appearance of danger.

[*The women look at each other and whisper among themselves.*]

Hattie: Lucretia, we are not afraid. We will stay.

[*The other women cheer.*]

Lucretia: That is fine. It will take us about an hour to finish our business.

[*She is interrupted by loud booing from the crowd outside.*]

We will have to speak up to be heard. We must train our voices to be strong.

Sarah Pugh: [*Glancing over her shoulder*] What shall we do when the meeting is over?

Lucretia: We will walk out, two by two as we came. And if we stay calm the mob will let us through, you'll see.

[*The curtain falls and then rises again to indicate passage of time.*]

Scene ii. Outside Pennsylvania Hall that same evening

The women have left, the right-hand stage is empty. Members of the mob are surging about, drinking from bottles. One or two collapsed. Nearby is a pile of torches.

First Man: Every time I look at that place I get mad!

Second Man: It's the right of private property they are trying to take away from us. If you can take away a man's slave, you can take away his horse!

Third Man: And all those women acting like men! What will we come to? I told my wife if she acted up like that I'd give her a good beating. And look at the way they are mixing up the races! They deserve to be taught a lesson!

[*He throws a brick at the building.*]

First Man: Watch it, here comes the mayor.

[*The mayor approaches and climbs on a platform to address the mob.*]

John Swift: Fellow citizens, attention. I have something to tell you. I have arranged that there will be no meeting in that Hall tonight. See, the manager has turned the keys to me.

[*He holds up the keys. Mob gives a rowdy cheer.*]

John: Our city has had the reputation of being peaceful. We are orderly. We never have to call out the military. Fellow citizens, tonight I want <u>you</u> to keep order. I am going home to bed.

First Man: Three cheers for the mayor!

Second Man: [*Sings*] For he's a jolly, good fellow
For he's a jolly, good fellow
For he's a jolly, good fellow
Which nobody can deny!

Third Man: [*Sings*] For he's a jolly, good fellow
For he's a jolly, good fellow
For he's a jolly, good fellow
Which nobody can deny!

Third Man: He's gone, yippee! Hand me the torch.

[*Members of the mob seize torches and advance on the building. Soon it is burning. Everyone is shouting.*]

Scene iii. The front parlor of the Mott house
at 136 North 9th Street. Evening, May 17, about an hour later

Seated are Lucretia and James Mott, Robert and Hattie Purvis, and Sarah Douglass. Thomas Mott comes running in from outdoors. He bursts into speech, then catches his mother's eyes and calms down.

Thomas Mott: That was Miller McKim at the door. He says Pennsylvania Hall is on fire. The mob has broken in and turned on the gas jets, and the Hall is blazing.

James Mott: Have any fire fighters arrived yet?

Thomas: Miller said there were three volunteer companies, but they were using their hoses to wet down the surrounding buildings. No one is doing anything to save Pennsylvania Hall.

Sarah Pugh: And after all the sacrifice that went into building it! Why do they hate us so, Lucretia?

Lucretia: Because, Sarah, we are asking people to change their attitudes about race and sex, and it frightens them. Any great change produces opposition because it shakes the very foundation of privilege. It challenges people's ideas about things.

James: Did Miller say anything else, son?

Thomas: [*Hesitantly*] Yes, he thinks we ought to get out of here. He heard them talking about going on the Motts.

[*Everyone looks at each other.*]

Robert Purvis: Why don't you all come with me and Hattie to our country home in Byberry? We have plenty of room.

Lucretia: I don't think James and I should run away. It would not be in keeping with our nonviolent principles. What do you think, James?

James: I intend to stay. But I think the rest of you should seek safety. Why not go with them, Lucretia? Thee needs to rest.

Lucretia: Have we not always agreed that in this marriage the responsibilities are equal? I cannot leave when it is really me that the mob wants. I don't expect to get out of it just because I am a woman.

Robert: And the mob is angry at Hattie and me because we are free blacks. We don't want to run either.

James: Of course I won't urge any of you. But, Sarah, would thee be willing to slip out the back door and go to Anna Hopper's house? Our younger children are there and thee can help reassure them.

[*Sarah leaves, and the Purvises and the Motts sit tensely in the parlor. Thomas Mott stands near the door.*]

Thomas: May I go as far as Arch Street?

James: No, but thee can stand at the foot of the steps.

[*He takes his wife's hand.*]

Lucretia, thy fingers are cold!

Lucretia: My head feels calm, but my heart knows that we are in danger.

[*The noise of the mob grows louder and louder. Then gradually it begins to fade. Thomas Mott bursts into the room.*]

Thomas: [*Laughing*] What a joke on them!

James: What joke, son?

Thomas: A good trick on the mob. They are heading up Race Street, shouting, "On to the Motts!" I heard them, and I saw their torches. Then a figure leaped in front of them and shouted, "On to the Motts!"

Lucretia: Yes, yes?

Thomas: And pointed in the wrong direction! He pointed south towards Market! And he shouted, "On to the Motts!" and the stupid people believed him. What a trick!

Robert: South to Market. That means they may be heading toward Lombard where the black community is! I had better go immediately to warn my people.

Hattie Purvis: I will go with you, Robert.

Robert: No, you stay here with the Motts in safety.

Hattie: Robert, I will not obey that order. My place is with you, just as Lucretia's place is with James.

Robert: This is no time to bring up the issue of women's rights.

Hattie: It is the right time. We are beginning to see that you can't get rid of slavery until women are equal too.

Robert: Hattie, you sound like a firebrand! And I like it. Now let's go.

James: I will go with you to see if there is anything that I can do.

[*The Purvises and James Mott leave.*]

Lucretia: [*To Thomas*] This is a night thee must always remember, son. And . . .

Thomas: Yes, Mother.

Lucretia: I don't think it was such a neat trick to lead the mob against other harmless people.

Thomas: Yes, but they were stupid.

Lucretia: And I don't think thee should call them stupid. Wrong, yes, prejudiced, yes, but stupid, no. It is our job--thine and mine--to show them that it will be a better world when men and women and blacks and whites are equal.

Scene iv. Inside Sarah Mapps Douglass's schoolhouse

The American Convention of Antislavery Women is holding its final session. Present are Anna Mott Hopper with her baby, Sarah Pugh, Sarah Douglass, Abby Kelley, Grace Douglass, and Lucretia Mott. As the scene opens the women are informally grouped, chatting. Then Hattie Purvis rushes in.

Hattie: I've just heard terrible news. Early this morning the mob re-grouped again and started rampaging along Lombard Street. They had torches and they tried to set fire to Mother Bethel M. and E. Church on Sixth and Lombard, and to the Colored Orphans' Asylum.

Sarah Pugh: The poor children, should we go and try to help?

Hattie: It's over now. The men and women of our community gathered and beat back the flames with brooms and buckets of water. Naturally, the police and the fire fighters didn't come.

Abby: Such an outrage! Surely this will swing the opinion of the public to our side.

Hattie: [*Chuckling grimly*] They even attacked the Public Ledger Building this morning because they didn't like the article that the newspaper printed.

Anna Hopper: If William Penn knew what was happening in this City of Brotherly Love, he would turn over in his grave.

Lucretia: If he were here, he would urge us to get busy. Perhaps we ought to begin the meeting now.

[*She steps to the podium.*]

Sarah Douglass, we want to thank thee for the use of thy schoolroom. Otherwise, we might be meeting on the street this morning.

Sarah Douglass: You are very welcome. Though the room is small, I see there is plenty of room.

[*Everyone laughs*]

Lucretia: We may be few, but we are determined to continue. [*She pauses*] I hate to report this, but I had a call this morning from a gentleman from the Antislavery Society. Can you guess what he asked?

Sarah Pugh: Tell us.

Lucretia: He asked us to change our minutes to eliminate all mention of blacks and whites working together. He thought if we would quickly renounce the idea of integration, we would be less feared and hated.

Anna: And what did thee tell him, Mother?

Lucretia: I told him that we were determined to work on the basis of complete equality, black and white, men and women, from now on. I also told him that we didn't want to be associated with cowards.

Grace Douglass: That was strong talk.

Lucretia: We will never get anywhere if we back down in the face of trouble.

Hattie: Robert and I had a caller, too, another abolitionist who said we mustn't mix up the issues of abolition and women's rights.

Sarah Douglass: [*Passionately*] Why can't they understand that it is all tied together? You can't separate the rights of women from the rights of black people. We have to work for equal rights!

Abby: I decided last night to give up schoolteaching and become a lecturer. I want to work for the rights of blacks and women.

[*Everyone applauds.*]

Lucretia: I have always been an optimist because I believe in the power and sense of the people. I believe some day slavery will end and that everyone will have the right to vote. Then the police and the fire fighters will learn they had better protect all the people! I even believe some day we will have laws that protect equal rights!

Sarah Pugh: Thee certainly is an optimist.

Lucretia: If we are going to end slavery and win equality for women, then let's begin.

[*She opens her minute book.*]

QUESTIONS FOR DISCUSSION

1. Why were the people of Philadelphia so angry with the Quakers in May 1838?

2. What support did the mayor of Philadelphia give to the abolitionists? Why do you think he took the stand he did?

3. What kind of a society do the Quakers want to achieve?

FOLLOW-UP ACTIVITIES

1. Try making the gingerbread recipe on the next page. Ask your family for old recipes and conduct a nineteenth-century class bake sale. If possible, wear nineteenth-century costumes while selling your cakes and pies.

2. Lucretia Mott often appeared before hostile groups in her travels throughout the Mid-Atlantic and New England states. Role play the part of Lucretia and try to calm the mob at Pennsylvania Hall.

3. Research other characters in the play and report to the class about their lives.

4. Suppose you were one of the men in the mob. Write a diary entry describing what happened and why you participated.

5. Suppose you were a reporter for the Public Ledger. Write a news account of what happened at Pennsylvania Hall the night of May 17, 1838.

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To make Gingerbreed

To 1 cup of raw brown suger
add 1 cup of treakell (MOLASSES FROM WEST INDIES)
If thee hast any oring or lemon-peele,
slice very thin (GRATE) into treakell.
Add ½ lb. of butter and 2 beaten eggs.
Work all these togeither.
Mingle well with 1½ cup of whole wheat flouer
plus ½ cup of rice flouer.
Add ½ lb. of beaten ginger (2 TBP POWDERED OR CANDIED GINGER)
and ½ tsp. each of grated nutmeg, coriander
and anis seeds a litell brused in a morter.
Desolve 1 tsp. baking soda in 3 tablespoons
of hot water. Add to other ingredions.
It must bee baked in a pann (BUTTERED) which
must bee a litell buttered (ABOUT 30 MINUTES AT 325°).

HOW TO MAKE OLD-FASHIONED GINGERBREAD--A RECIPE

FROM LUCRETIA MOTT'S DAY

When I was cooking, we had very unusual and wonderful smells in the kitchen. The smells were great from the beginning when I ground or crushed ingredients like ginger, coriander and anise with a mortar and pestle. Nowadays, most people just shake the ingredients out of cans or jars, but it was a lot more fun to make gingerbread this old-fashioned way. Although I was rather pleased with the smell, I was not quite sure how the gingerbread would taste. It looked all right when I took it out of the oven, so I cut it up into small pieces and gave a piece to all who were in First Day* School that day. They all said it was delicious and I thought so too. I was actually proud of what I had done THE OLD-FASHIONED WAY!

Edward Ford, age 14

* Sunday

LESSON #2

SOJOURNER TRUTH
1797-1883

Sojourner Truth was born a slave in the state of New York. She escaped from slavery and became a preacher and a traveling speaker. For most of her life, she spoke out against slavery and in favor of women's rights.

Sojourner was born Isabella. She had various last names, depending on the masters to whom she belonged. (Some states in the North and the West outlawed slavery before the Civil War, but it wasn't until the passage of the Thirteenth Amendment to the United States Constitution in 1865 that slavery was outlawed by the federal government for all the states.) Isabella was determined to seek justice wherever she could.

In 1827 her young son, Peter, was sold to a slave owner in Alabama. At the time it was against New York law to sell a slave who lived in New York to a slave owner in another state. Isabella went to Quaker friends and together they took the slave owners to court. In 1828 they won the case and Peter was returned to New York. This made her one of the few slaves who won a court case against an owner.

Also in 1827, the year before slavery was outlawed in the state of New York, Isabella ran away from her owner and was taken in by the Van Wagener family. They in turn purchased her when her former owner came to take her back. They gave Isabella her freedom. She decided to take the name Isabella Van Wagener, which she kept for many years.

"Sojourner Truth" is the name she took when she was about forty years old. For many years she had "seen visions" and "heard voices" from God. She decided to become a traveling preacher. She became a sojourner, or someone who travels, to tell the "truth" about God as she saw it--thus the name Sojourner Truth.

Sojourner set out alone in 1843 and spent the summer walking through parts of New York and Connecticut. She slept wherever she could find shelter and she worked when she needed food. She sang and spoke at meetings, in churches, and on town streets. Her message was simple: God was loving, kind, and good, and all people should love one another. Although she was illiterate, she was very knowledgeable about the Bible and discussed biblical passages with many people.

At the same time Sojourner began to speak out for the abolition of slavery. She was widely admired and very convincing as a speaker. Sometimes she spoke at meetings with Frederick Douglass and other well-known abolitionists.

Sojourner was also an advocate of women's rights, and she spoke at conventions and meetings all over the country. Some people who were against women's rights argued that women are weaker than men and always would be. These statements angered Sojourner when she thought about women who toiled in the cotton fields, working harder than most men did. At an 1851 women's rights convention in Akron, Ohio, she answered such a man, declaring:

> The man over there says that women need to be helped into carriages and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages or over puddles or gives me the best place . . . and ain't I a woman?

> Look at my arm! I have ploughed and planted and gathered into barns, and no man could head me . . . and ain't I a woman? I could work as much and eat as much as a man when I could get it--and bear the lash as well . . . and ain't I a woman? I have borne thirteen children, and seen most of 'em sold into slavery, and when I cried out with my mother's grief, none but Jesus heard me . . . and ain't I a woman?

Sojourner Truth was nearly one hundred years old when she died. For the last decade of her life she received hundreds of visitors yearly to her home in Battle Creek, Michigan. People were impressed and inspired by this former slave who preached that God was good and that people should love one another, and who had spoken out so boldly during her lifetime for the abolition of slavery and for women's rights.

QUESTIONS FOR DISCUSSION

1. Sojourner was a passionate and persuasive speaker who could cite the Bible extensively. Why was this trait unusual?

2. What happened to Isabella's son and what did she do about it? Why was this event significant?

3. What made Sojourner decide to become a traveling preacher? Why did she select the name Sojourner Truth?

4. Why do you think Sojourner Truth was so committed to the women's rights movement?

FOLLOW-UP ACTIVITIES

1. Research the attitudes and actions of the Quakers toward slaves and slavery.

2. Research and dramatize the events surrounding Sojourner Truth's speech as cited in the reading.

3. Find out about other supporters of abolition and women's rights. Who were Sojourner's contemporaries? Try to find speeches they made and recite them to your classmates.

4. Read the book Sojourner: A Self-Made Woman by Victoria Ortiz, Lippincott, 1974.

LESSON #3

SUSETTE LA FLESCHE TIBBLES
1854-1903

Susette La Flesche Tibbles was a Native American who grew up during the 1860s and 1870s. This was a time when the government of the United States was making treaties with many Native American peoples. Many of these treaties took away much of the land Native Americans had used for living and hunting for many years and set up reservations in which the Native Americans were to live and hunt. These areas were much smaller than the land on which the Indian people had lived before. Also, the land on the reservations was often poorer in quality than their original land.

The year that Susette La Flesche Tibbles was born, her people, the Poncasor Omahas, signed a treaty with the United States government. The Omahas gave up their traditional hunting grounds in eastern Nebraska and settled on a small reservation on the Missouri River. Here Susette grew up.

Susette went to a school on the reservation run by Presbyterian missionaries. She was eager to get a good education, and attended a girls' seminary in New Jersey, later returning to the reservation to teach in a government school.

Susette spent much of her life speaking and writing about the wrongs committed against Native Americans by the government of the United States. For most of the nineteenth century and a part of the twentieth, black Americans, Native Americans, and white women did not have the same rights under the law as white men did. Until the 1880s, a Native American was not seen as a person in the eyes of the law. This meant that Native Americans had to obey the laws that white men made but could not help make these laws and could not take a case to court to challenge these laws.

Susette worked with other Native Americans and concerned white people to make the United States government accept Native Americans as persons in the eyes of the law. For many years she continued to speak out in cities across the United States for the rights of Native Americans. She used her Native American name, Inshta Theumba (which means Bright Eyes), and wore her Native American clothing when she spoke in public.

Susette was married to a newspaperman who helped publicize the work Susette and others were doing in support of Native American rights. She was a writer and artist, too. She wrote a paper called "The Position, Occupation, and Culture of Indian Women" for the Association for the Advancement of Women, and she illustrated a book about the city of Omaha, Nebraska.

Like her contemporary, Mary Church Terrell, Susette La Flesche Tibbles led an active life in support of the rights of her people.

QUESTIONS FOR DISCUSSION

1. What were the general terms of the treaties made by the United States government and the Native American tribes?

2. What was Susette's Native American name and what does it mean in English?

3. To what cause did Susette devote her life?

FOLLOW-UP ACTIVITIES

1. Omaha is the name of a Native American people. It is also the name of a city in Nebraska. How many names of United States cities, states, and rivers can you think of that are Native American in origin? Are there streets in your city or town that have Native American names? (For example: the state of Massachusetts, the Schuylkill and Delaware Rivers in Pennsylvania, etc.)

2. Contact the Native American Office of the American Friends Service Committee at 15th and Cherry Streets in Philadelphia for information about the movement for Native American rights today. Also contact the Bureau of Indian Affairs in Washington, D.C.

3. Describe how Native Americans are portrayed in school textbooks, movies, and television programs. Do you believe these portrayals are accurate? What can you do to promote more accurate representation of Native Americans?

FOR FURTHER READING

We Are MesQuake, We Are One by Hadley Irwin, The Feminist Press, 1980.

LESSON #4

MARY CHURCH TERRELL
1863-1954

Throughout her life Mary Church Terrell fought bravely for the rights of black people and others who were denied human rights, particularly women of other races.

Mary Church was born in 1863, during the Civil War. Her parents were former slaves. By the time she died in 1954 at the age of 91, she was known throughout the world as a bold champion of human rights.

After finishing college, Mary Church worked as a teacher for a few years. She married Robert Terrell and quit teaching to spend her time running a household for herself and her husband in Washington, D.C.

The Thirteenth Amendment to the Constitution outlawed slavery in 1865, the Fourteenth extended citizenship to blacks and guaranteed all citizens equal protection under the law, and the Fifteenth Amendment gave black men the vote. However, black people in the United States, especially in the South, were often attacked and killed by groups of whites who took the law into their own hands and then were not arrested for the crime. This practice was called lynching. Throughout the United States, groups of black people, often joined by whites, tried to get laws passed to stop lynching. When a childhood friend was lynched, Mary Church Terrell visited the White House with Frederick Douglass, a black leader, to ask the president to speak out against lynching. It was at this time that Mary Church Terrell began to work actively for equality and justice. She was involved in this work in many ways for the rest of her life.

Mary Church Terrell helped start the Colored Women's League of Washington, D.C., and the National Association of Colored Women. She was the first president of the National Association, which tried to improve life in black communities. The members started nursery schools, night schools for adults, schools for teachers, and homes for people who were old or sick. They worked in rural and urban areas, teaching their sisters to be nurses and to take better care of themselves and their families.

Mary Church Terrell was the first black woman on the Washington, D.C., Board of Education. During her eleven years on the Board of Education, she worked to see that all children, black and white, received a good education. She herself was the mother of two children. Mary Church Terrell started "Douglass Day" in the Washington, D.C., schools. It is a day set aside to honor Frederick Douglass, so that black pupils can take pride in their history. The Washington, D.C., schools were the first in the nation to honor a black person.

Mary Church Terrell wrote articles and gave speeches across the country on black life, culture, and history. She wrote about the subjects of lynching, chain gangs, the convict-lease system, and the quality of life for black women in the United States. But she often had trouble getting her work published. Publishers said that it was "propaganda" or "too controversial," that it either was not really true, or that it would make people upset to hear it. Nevertheless, Mary Church Terrell kept on writing and speaking.

In 1910 Mary Church Terrell decided that black people needed a national group that would fight for equal rights, so she decided to help start the National Association for the Advancement of Colored People (NAACP). In time

the NAACP became one of the most important groups in the fight for racial equality in the United States.

For half of Mary Church Terrell's life, women did not have the right to vote, nor did they have many other rights that men had under the law. Mary Church Terrell had always been in favor of voting rights for women. She spoke to meetings of women's groups both in the United States and in Europe. She joined other women in picketing the White House. Day after day the women, called suffragists, marched in front of the White House with signs demanding the right to vote.

Jim Crow* laws had been adopted in the 1890s in many states in the South. Jim Crow laws said that people had to pass literacy tests and pay poll taxes to be allowed to vote. The tests were set up so that black people could not pass them. Strict residency requirements also disenfranchised many black citizens who moved often, especially sharecroppers. Mary Church Terrell, working with others, tried to get the laws changed so that black women and men could use their right to vote.

Mary Church Terrell never stopped challenging discrimination against blacks in the United States. She received honorary degrees from three colleges and universities. In 1946 she tried to join the American Association of University Women. At first she was refused, but after three years she was allowed to join, opening the way for other black women.

By the 1950s many people, white and black alike, were fighting for racial equality and justice in the United States. Mary Church Terrell, now over eighty years old, was in the thick of things. In her home town of Washington, D.C., there were laws on the books that said black people could not be kept out of theaters, restaurants, and other public places. However, the laws were ignored and black people were not allowed in these places. Mary Church Terrell led a group of people to make everyone obey the laws. She visited store owners to try to get them to open their lunch counters to blacks, and when this tactic failed, she and her co-workers picketed the stores.

White-haired and stooped, with a cane in one hand and a picket sign in the other, she led the marches for two years during the snowstorms of winter and the hot days of summer. When she grew tired, she would sit on a folding chair on the sidewalk; but she was always there. One of her co-workers said, "When my feet hurt I wasn't going to let a woman fifty years older than I do what I couldn't do. I kept picketing."

Toward the close of a long life dedicated to fighting discrimination, Mary Church Terrell gave this advice to her co-workers: "Keep on going. Keep on insisting. Keep on fighting for justice."

* Jim Crow was a black stage character who conveyed an unfavorable impression of black people.

QUESTIONS FOR DISCUSSION

1. What do you think was Mary Church Terrell's most important contribution to the fight for equality in the United States? Why?

2. Mary Church Terrell began the celebration of Douglass Day in the Washington, D.C. public schools, and now we have Martin Luther King Day. Which other black Americans can you think of who should be honored by a special day? Explain the reasons for your choices.

3. What three tactics did Mary Church Terrell use to open lunch counters to blacks in Washington, D.C.? Which tactics worked? What other tactics do you know of that civil rights workers have used in the fight for racial equality and justice? Do you think the tactics would work in the 1980s? Why or why not?

FOLLOW-UP ACTIVITIES

1. Find out about the current work of the National Association for the Advancement of Colored People.

2. Research the terms Jim Crow, lynching, chain gangs, and convict-lease system and report your findings to the class.

3. Find out how Martin Luther King Day is celebrated in your school. Plan a Mary Church Terrell Day; she was born on September 23, 1863.

4. Mary Church Terrell traveled across the country speaking for racial equality and justice. Write a diary entry or letter to a family member about her experiences.

5. Read about Mary Church Terrell in Black Foremothers by Dorothy Sterling, The Feminist Press, 1979.

LESSON #5

ROSE SCHNEIDERMAN*
1882-1972

Rose Schneiderman was a Jewish factory worker who helped start unions in New York City clothing factories in the early 1900s.

When workers form a union, they are joining together as a group to make the owners of the businesses give them fair wages and a safe place in which to work. There are unions today for almost all kinds of workers--bus drivers, schoolteachers, factory workers, etc.

Rose was born in Poland in 1882 and came to New York City when she was eight years old. Her father died and her mother had to raise the family by herself. For awhile Rose and her brother lived in orphanages until their mother could find a job that paid enough to keep the family together.

When she was a teenager, Rose worked as a sales clerk in a department store, earning $2.75 a week. Then she went to work in a clothing store factory, where she could earn more money. At the clothing factory Rose and another woman started a union to improve conditions for others. After a while Rose left the factory and went to work full-time for the International Ladies Garment Workers Union (ILGWU). ILGWU was a union of women and men workers who made women's clothing. In her new position, Rose visited many factories to help workers start and run their own union chapters, or locals. She helped them plan strikes, and she participated in many strikes by picketing.

Beginning with the last two decades of the nineteenth century, the United States was feeling the full force of industrialization with the manufacture of textiles, cigarettes, and steel, the mining of coal, and the refining of oil. Many large factories were springing up all over the United States, and the union movement was gaining power. This was also a time when people were leaving their home countries in Europe to settle in the United States. Many of these people were Jews who came from Poland, Ukraine, Russia, Austria, and other parts of Eastern Europe. These immigrants often obtained jobs in the new factories, especially in those where clothing was made.

The immigrants' lives were not easy. They had to learn a new language, a new money system, and new ways of doing everyday things. Immigrants often lived in small, crowded apartments. Usually, however, the new immigrants joined together in groups to help each other get along at home. It was only natural, then, that they would think about joining together in unions where they worked, so they could improve conditions for each other there.

In the New York City factories of the early 1900s, there were many things that needed improvement, from a worker's point of view. Employers often paid workers less than they were entitled to, but workers usually did not complain because they were afraid of losing their jobs. Employees in the clothing industry had to pay for their own sewing machines, their own chairs, and the electricity they used. They had to pay fines if they were late. In addition, the factories were very dangerous places in which to work. Cloth was usually lying around, the air was full of lint, and the oil to keep the machinery running smoothly was kept out in the open. Fires broke out often,

* Information for this lesson was drawn from "Weaving the Fabric of Unionism: Jewish Women Build the Movement," in Jewish Women in America by Charlotte Baum, Paula Hyman, and Sonya Michel, Dial Press, 1966.

but the owners rarely had fire drills. Also, many owners kept the doors locked all day long. There was a very big fire in 1911 at the Triangle Factory that killed 146 workers, all female.

Although Rose cared about improving things for all workers, she had a special interest in improving things for women. For many years she was an active member of the Women's Trade Union League. Rose also spoke out in favor of women's suffrage. In 1920 she was a candidate for the United States Senate. She was a friend of Eleanor Roosevelt, who learned a great deal about the labor movement from Rose.

Rose Schneiderman and many others like her were involved for their whole lives in improving conditions for working people. For many years Rose was a leader in the labor movement. Late in her life, she became head of the Department of Labor for the state of New York. In this job she made sure that factory owners obeyed the laws that had been passed to give workers fair salaries and safe work places. She also advised the state legislature on how to make additional laws to protect workers' rights.

The quality of life for all working people is better today because of the efforts of Rose Schneiderman and many other Jewish women like her who dedicated their lives to the labor movement.

QUESTIONS FOR DISCUSSION

1. In your own words, describe what a union is.

2. What was life like for new immigrants to the United States in the early 1900s, both at home and at work?

3. What are some new immigrant groups in the United States today and what do you think life is like for them? Find newspaper clippings about our new immigrants and share your findings with the class.

4. What is ILGWU?

5. Why do you think Rose left the factory to work for ILGWU?

6. What are some working conditions that unions are striving to improve today?

FOLLOW-UP ACTIVITIES

1. Ask members of your family if they belong to unions or know people who belong to them. Interview a union member, using questions developed by the class. Invite some union members to participate in a panel discussion in front of the class.

2. Visit a factory and prepare an oral or written report on conditions there.

3. Invite a speaker from the Occupational Safety and Health Administration (OSHA) to speak to the class.

4. View the film(s) "Union Maids," "The Life and Times of Rosie the Riveter," and "With Babies and Banners" and discuss them with the class.

APPENDIX

GUIDELINES FOR THE SELECTION OF BOOKS AND OTHER INSTRUCTIONAL AIDS

The school district committed to supplying its schools with the most effective, up-to-date, and relevant instructional materials produced should be sure that materials contain tests and illustrations that

- Reflect the heterogeneity and multiethnic quality of American life.
- Reflect the changing roles of both sexes in American life.
- Interest urban children.
- Highlight instructional, interracial, and interethnic relationships.
- Meet the needs of children of varying interests and abilities.
- Favorably portray women in nontraditional roles.

Materials that should be of particular interest are those that

- Give students a better understanding of the factors and issues influencing city life.
- Encourage greater awareness among black and Puerto Rican students of both sexes of their groups' importance to American and world culture.
- Help members of other ethnic groups gain more positive insights into cultural contributions made by blacks, Puerto Ricans, and women.
- Emphasize contributions made by ethnic groups of both sexes to American life.
- Encourage female students' awareness of their potential.
- Build positive attitudes about individual potential without stereotyping male and female roles.

I. RECOMMENDED CRITERIA FOR THE SELECTION OF BOOKS AND OTHER INSTRUCTIONAL AIDS

A. Materials should reflect perspectives that will help all children to chart their social relationships in terms of respect for the worth and dignity of every human personality. Such material should

1. Be read with profit and enjoyment by children of both sexes and of any racial, religious, or national group.

2. Contain subject matter that can be interpreted by the child in the light of his or her own experiences, interests, and emotional needs.

3. Help all groups and both sexes achieve equal status in our society.

4. Offer all groups and both sexes the kinds of human characterizations that children can admire and emulate.

5. Present information or introduce concepts that break down racial, sexual, ethnic, and religious stereotypes commonly held in our culture.

6. Picture different cultures, races, and sexes in ways that create an emotional tone of friendliness and warmth, rather than rejection.

7. Show the contributions of various groups, both sexes, or individuals of all groups to the progress of society.

B. Materials should reflect interpretations of life in ways that help children live together more democratically. Such materials should

1. Give balanced, well-rounded, accurate pictures of group life so that the child sees not only the norm but also variations of the norm.

2. Present the universals in people's lives as well as the differences.

3. Avoid racial, ethnic, sexual, and national stereotypes.

4. Fill important gaps in the information about people that children should possess.

5. Increase respect of minority groups and women for themselves and their culture.

6. Present various groups as conveyors of new and different experiences which will enrich the whole society.

7. Not present members of minority groups or women condescendingly or as objects of ridicule or derision.

8. Not indulge in name-calling, epithets, or sexual put-downs.

9. Help children enter vicariously into the lives of others, thus enriching their own lives.

10. Be sensitive to children's feelings so that no child, male or female, thinks, "This is another book making fun of me." (This feeling may be based on the text or on the illustrations.)

11. Avoid the use of dialect, except when it is absolutely necessary. Dialect can be offensive. It also increases reading difficulty and is frequently not used accurately.

12. Include contemporary stories. They are generally more effective than less recent ones in helping students develop social awareness. These stories should intelligently and realistically describe the social problems that all children face in everyday life.

13. Not present folkways of any group as undesirable behavior. Folkways should be presented as an adaptation of people to certain environmental conditions. "It all depends on where you are and what you have to build with."

C. Materials should encourage wiser, more understanding, and more democratic human relations. Such materials should

1. Present, in frank terms (consistent with the maturity of the reader), some of the problems encountered when different sexes, races, and cultural groups live together as citizens in our democratic and ethical framework.

2. Acquaint children with scientific facts about cultural groups and their differences and help children to analyze their own prejudices.

3. Make children aware of discrimination against women in our culture and help them to analyze their own prejudices.

4. Acknowledge the contributions to American culture made by <u>all</u> Americans.

5. Help children use democratic criteria to evaluate their own and other groups.

II. ADDITIONAL CRITERIA FOR SOCIAL STUDIES

A. Good books and other instructional materials intended for use in elementary social studies curricula should be evaluated for their ability to help children do the following:

1. Understand that:

a) This is a world of many peoples.
b) All peoples and cultures are interdependent.
c) Each person must be given an opportunity to do her or his share as a working member of society.
d) Being different doesn't make one wrong or peculiar. In fact, each of us is different.
e) There are many basic similarities among peoples, even in the presence of seeming diversity.
f) People live in many different environments in manners most convenient to them.
g) Civilization is an ever-growing chain from past to future.

2. Deal fairly with the contemporary life as well as the past history of all groups.

3. Slight no particular group or sex by omission. Include the worthwhile deeds of all groups.

4. Give children of all groups and both sexes justifiable pride in their own heritage.

5. Make clear to children the elements in American life that are hostile to our democratic philosophy.

6. Include an accurate picture of the historical roles and contributions of women as well as of men.

III. FORMAT CRITERIA

A. Books

1. Illustrations should feature the multiethnic nature of American life.

2. Illustrations should feature both sexes in a variety of roles in American life.

3. Illustrations should be accurate and interesting, and located near the information they are illustrating.

4. Type should be readable and arranged well on the page.

5. Pages should be made of strong, opaque paper which can be turned easily by children.

6. Pages should lie flat when opened.

7. Bindings should be sturdy.

B. Instructional Aids

1. Films, filmstrips, and film loops should be suitable for use with available school district equipment (unless the manufacturer's package includes special equipment).

2. Directions for pupils and teachers should be clearly and simply stated.

3. If the item involves material intended to be handled by pupils, these materials should be well-adapted for such use.

4. Sound recordings intended for classroom rather than individual use should be suitable for listening by the entire group. (Sometimes portions of recordings become so faint that only the children nearest the playback can hear them.)

5. The colors of prints and reproductions should be properly registered; i.e., they should occupy the exact space allotted to them.

6. Pictures and other visual display materials should be printed on strong paper, board, or plastic and should be as glare-proof as possible.

7. All visual materials to be used on a projector (overhead, slide, or filmstrip) should have lettering that can be read easily. All illustrations should have sharp definition.

8. Materials of all kinds should be packed in sturdy containers. If such containers are needed permanently, care should be taken to make sure that they are suitable for the purpose.

9. Materials should be arranged in containers by the manufacturer so that teachers (and, when necessary, students) can find, remove, and replace them easily.

10. Materials should be adaptable for easy storage whenever possible.

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